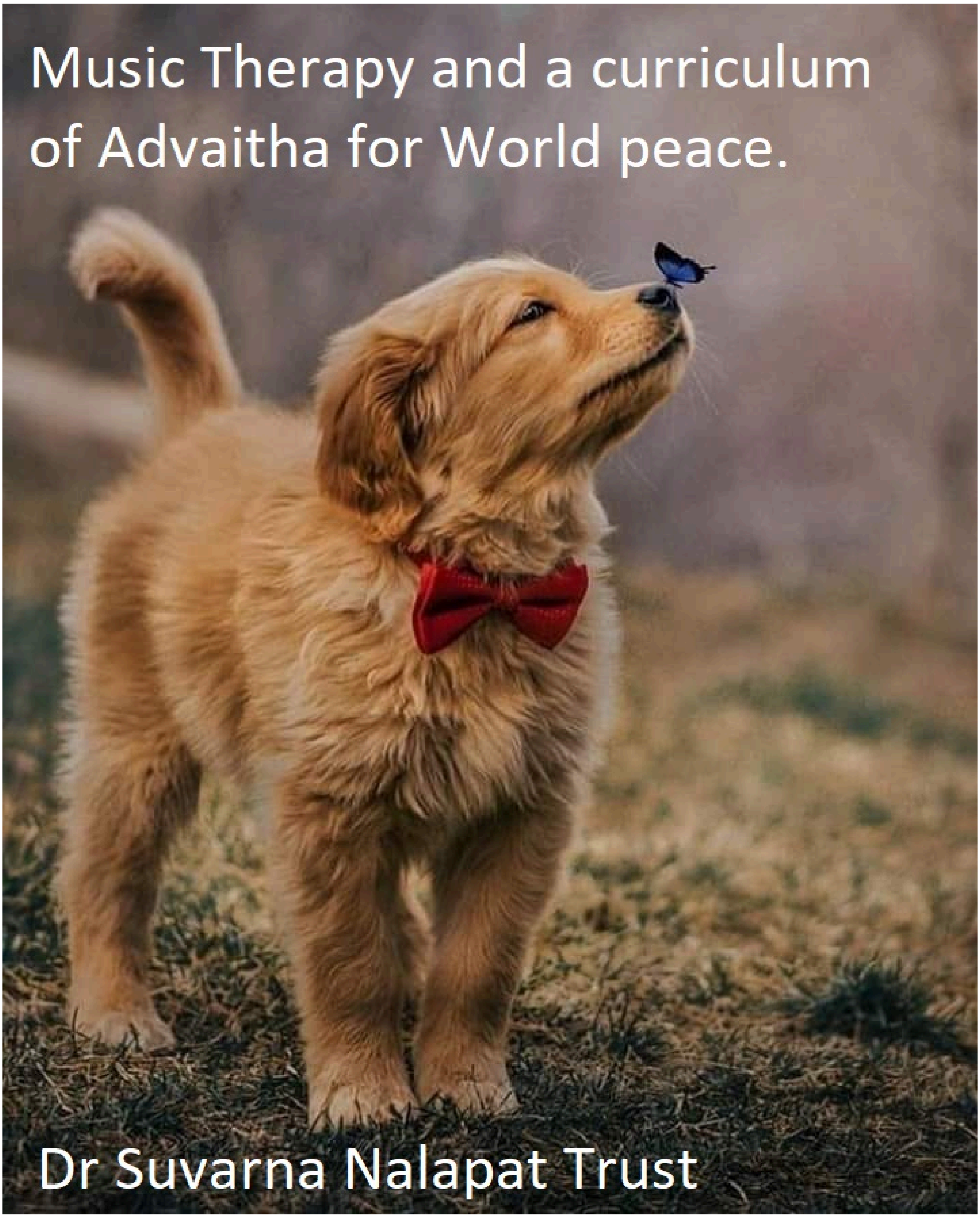
Music Therapy and a curriculum
of Advaitha for World peace.
Dr Suvarna Nalapat Trust

Womens day March 8

Any citizen of India, male or female, is empowered if they get good education, achieve economic selfsufficiency and continued satisfied existence. I received a good education, which bought Economic selfsufficiency and high status . A womans empowered status is measured by her education, economic selfsufficiency , protection of her self and property, and her status in socioeconomic cultural fields. By these standards, I must be representing an empowered woman of India.

I was motivated to achieve this by an unsatiable thirst for knowledge and an unending love for my Nations ancient culture. I , as an Indian , thought about India and her history of cultural eminence, and deriving motivation from that deep ocean, thought of projects suiytable for improving my Professional field . The past should live

through the present to improve the future. Thus imbibing power from past I devised projects for the Future India.

We don’t have a selfsufficient nutritional programme for our clients. In 1972 I started to do some investigation into it. History of Indias agroeconomy, adoption of a Healthvillage by Preventive Medicine department were formulated . The books on Education and Agriculture were born from that endeavour.

In professional field , the ZOPP project in Bloodbank management was combined with Indian Ethos in management and it was successful. In the healthcare system introduction of Valuebased education, integrated healthcare with golden link of Music Therapy was experimented with and successfully submitted as a project. In this process 72 Melakartharaga in Malayalam also was created. Music therapy as I

envisage is a panacea for all problems we face in Integrating healthcare system. If it is included as a policy in healthcare . We can helo not only the clients, but doctors, Musicians who look for employment etc Whatever I have achieved I have achieved for my Nation for the world. It is that love for humanity which keeps me motivated even at this age.

My Magnum opus books are on Indian Philosophy. I understand that though there have been many women philosophers in India their works are lost .Or no one preserved them. Therefore , being the first woman to do commentaries on Advaitha Prasthanathraya and Srividya prasthanathraya, and also on Philosophy of Thanthra Yoga Jyothshasasthra and Musicology is my Intellectual and spiritual achievement . I think , in the present world , protecting these intangible heritage for

posterity through Internet Archives will be viewed by intellectuals as a service to Indian Heritage and Humanity.

All educated people are thinking about what the Nation has given them. Our Rights always accompany our duties. I am conscious of the Duties Dharma of a citizen. I initially learned it unconsciously from my parents , and afyer I became a Professional , from Swami Ranganathananda. Enlightened citizenship of a human being was taught to me by Him. Whatever I have done or achieved so far is for the Nation , by an Indian citizen.

Vande Matharam. jai Hind

Music Therapy and curriculum of Advaitha for world peace.

The music therapy and a curriculum of advaitha for world peace , which I advocate,is based on the following :- I do admire Albert Einstein , not for his contributions to science alone. But for the way he outgrew all the marginalisations he faced during his lifetime so that he emerged as the Person of the century in 2000 selected by Times magazine, as against Roosevelt and even our own Mohandas Karamchand Gandhi. Why this special admiration for him ?

The example of Einstein who was born in a marginalized community of the time , but came up in life with all those marginalisations should be our model. some people ,even after being famous and well

acclaimed , goes on increasing the gaps in society by repeated complaints about their early experiences in the society, from the

loved ones, and the male-dominated power games and so on. .Even if these trials and tribulations do exist, I would prefer to overcome them by my cheerful countenance at all odds and by my achievements , rather than complaining forever against injustices as they have been doing .(real as well as imaginary!!)

This admiration of mine , is also applicable to personalities like Yesudas, who came up in life and with all those marginalisations, in profession, as a colossus , against all odds in life. It is not just a person's fame, wealth or professional contributions, but also the life and the ideals in life which the next generations see and emulate and admire. Therefore, intellectual women like me admire men like Gandhi , Einstein rather than the alltime complainers .For me, the male/female divide is only a construct and intellectually in advaithic framework all Athman/Brahman

.Souls are One .This practical advaitha or grand unification is applied in all my projects and ideas and in curricular plannings.

What is the aim of life and education?

Happiness is the aim of all human activities ,including learning. Happiness is dependent on contingencies like health, wealth, reputation, friendships, love etc. But , for all these to have in a balanced way, humans need an intellect to think, and reason and do accordingly in a systematic way. This contemplative thought about the greatest bliss and the means to achieve it , is thus the aim of life and education and whether our educational curriculum is giving this faculty of developing happiness becomes important for a educationist. This is the intellectualist position of all curriculums . In Indian education this was important as the Upanishads say all meemamsa (research or enquiries) are due to the Aananda

(bliss/happiness) that one derives from it. Aristotle also believed that theoretical or contemplative thought and capacity for it is happiness. There the east and west philosophy meet.

Happiness is not the subjective wellbeing (SWB) of contemporary psychology and it is not a temporary phase of happiness that one seeks. When one does not have wealth , he/she feels wealth is needed for happiness. When health is lost , then people say that health is the most needed for happiness. The fact is that all these contingencies can be achieved by a judicious systematic life and thoughtful logical way of conducting in the world and this is the valuebased education system which gives continuous happiness , including food sufficiency , agroeconomy bringing in its turn a socioeconomical system where people have a healthy life. The here and hereafter are thus harmoniously blended

in a valuebased education where science and spirituality have no difference.. This is a platform where both atheists and God-believers can meet since atheists like Bertrand Russel and H.G.Wells were awed by the mysteries of universe just as any traditional spiritualist .The order of universe is something that harmonises all living things into a bond of comradeship , and it does not include only labourers or any one community , let alone humans alone. The birds, animals, and the smallest life form has a place on this orderly universe and its oneness with the inanimate world is science as well as spirituality. Thus entire chara and achara worlds (moving and nonmoving) are one in the thinking mind of a person who has come to the classroom of my valuebased education system. There we have to find a meaning of all meanings. Happiness is not just absence of pain as Stuart Mill wrote, just as health is not merely absence of disease. Hume said

celibacy, fasting, penance, self-denial, humility , silence and solitude are virtues of monks and they serve no purpose for ordinary human beings and these does not make a person a valuable member of society. But we have found a living example in Gandhi contradicting Hume’s statement.

Gandhi demonstrated all such monkish virtues quoted by Hume and had proved himselves to be the most valuable individual the world had produced in the last millennium . How his values had been valued by entire world and how it had been useful to all who came near him itself bear testimony to this. It had served a purpose to millions of people in more than one continent , as all of us know. Hume includes humour, recreation, enjoyments of fun in his definition of happiness. But to have them, one needs to be permanently happy as Gandhi was. Gandhi had a rare sense of humour which no one

else had. And about recreation and enjoyment of fun that is relative to different individuals depending upon their tastes and temperaments. Different games and pastimes are for that . And the individual as well as regional differences are there in them. (Which one can learn just by being in a special region and culture without any difficulty as we will see below regarding kolam etc by south Indian girls). Robert Lane noticed that in western societies income, education, health and intelligence have increased after the second world war , but they have not made them more happier than their ancestors. So happiness is something related to the internal thoughts of bliss and its understanding , rather than external factors which we can aquire.Positive thoughts are needed for it ..The need for money is never satisfied by

individual or by policy makers of Government as we see from their request for more and

more funds. So how can one achieve happiness with money ? When will new luxuries and technologies and commercialism which require more and more markets cease to satisfy all human beings to be happy with them ? And about health , after all the years of costly research tools and discoveries what had medical science done to increase happiness of humanity? The cost of treatment does not give the result which they are expected to give and people are left penniless with a hospital stay and new disorders are detected as sideeffects of new research processes and medicines. And even doctors are unhappy and unhealthy. How can such a community give health and happiness to all ? The health propagandas are making people fearful and maniacs only. Satisfaction from health needs also is unlikely in such a background. How much the educationists, social workers and Governments areable to

cope with such situations when they themselves are in a dilemma not knowing what to do except taking aids fromcenter, world bank or from any other source they get hold of. (knowing very well that it will only save their faces for the short period of their political power and it is not a permanent solution for the nation or world). As a doctor I started to think about these from 1972 onwards. I was concerned about the problems my region as well as my profession and my nation face in these fields. The lack of nutrition, use of chemicals causing diseases in children and adults naturally leads one to food production, agroeconomy and its status in our nation. The waterborne diseases and impure water supply and problems concerned with water conservation and judicious use is also related subject . The poverty and

lack of education and the cost of living and of medicines were directly felt by me and my

husband while we were working in Calicut Medical college. And we worked out a system of helping as many people as possible by spending one person’s salary for it . If Humes definition is correct we would be considered as people who sacrificed enjoyments of fun, recreations that cost money and also luxuries (so that we can help another soul) and we are not useful citizens of society. But if we take Gandhi’s definition we are the most useful citizens to this nation and world. That we can leave for posterity to debate and decide. We will return to our integrated multicultural curriculum and valuebased education with music therapy as its inseparable part .

When we are thinking about a multicultural integrated curriculum for entire humanity we have to define some aspects of it and how they are controlled by the political powers. This we can call the politics of education, because ultimately it is the political power

which determines what is to be taught or not taught.In his article on “Beyond Eurocentrism” Prof Ram Mahalingam of Uty of Michigan (ch 10 pp189- 198. Multicultural curriculum Mahalingam Mcarthy Routledge 2000) has observed that Indian Mathematics had always been a product of the elite , hierarchical society and Brahmins and Kshatriyas were mathematicians of India while labourers and women were not given Mathematics education.

Unfortunately this is not a truthful observation. He quotes from Manusmrithy (translated by Doniger 1991) but that translation alone cannot prove anything. Especially since he himself has quoted two

examples (One of Kolam and other of Pallamkuzhi, both sports of women of South India) which requires lot of mathematical skill and geometrical awareness and abstract thinking. In North India the play called Leela

(Gyan-Choupad) and the Dhooli chouki and other types of Chowki also are of this type .

And the study of Music which involves abstract mathematics also is well documented from ancient times.The labourer class were responsible for counting and reporting and making complex calculations

of the grain produce, cattle , classification of weight and measures and also of taxation etc and these were taught right from Kudipallikooda level to all children by a local teacher. The children learned all these as games (due o their age this is the best educative method) and that is how kolam and pallanghuzhi and Leela, Chowki, stories (purana, Ithihasa)were taught in primary level schools of India .

This was available to all alike . The secondary education they had from a local Guru according to their talents and practical needs .That is what we now call a professional

education so that the person will have a job and a livelihood (Vocational). This usually starts at home with his/her own father/ uncle/mother etc and then if the child is enthusiastic the best Guru is selected by parents themselves so that they get trained. The abstract subjects like mathematics, science etc were always chosen by only a few . It never had been a mass popular subject. It is taught only to those who are really receptive and to pursue a graduate/ postgraduate level training in that particular subject. It is this specialized study that was lacking among women and labourers. This is not because of any hindrance to study but because majority does not like subjects like that. Even today it is like that.

The articles I wrote on Indus valley culture , the weights and measures used by them etc prove how the labourers and women have to know mathematics of utilitarian type and how

the abstract concepts had been devised by the elders with more specialized knowledge in the subject.Manu’s laws can be equated to the rules and regulations of the civil and criminal courts and not to religion or spirituality of India. But unfortunately Manu is quoted by many as the spiritual/religious authority of India. The laws and regulations of any nation have a precedence of experience of disturbance of law and order by certain procedures and a defencive to prevent such occurrences further . The law is made for human beings to ensure peaceful living and not for disrupting it. So, the laws are applicable only to conditions/cases where there is a disputed situation.

What Mahalingam says about Kolam and Pallanghuzhi is my concern here.Kolam artists learn it from their mothers, sisters (traditional family transfer of knowledge) and to become competent kolam artist one has to have

geometrical knowledge, strategic understanding of how to transfer knowledge to actual practice, make decisions on the spot depending upon available space so that she can reduce or increase size in proportion. Thus a complex abstract thinking and its practical application is taught as a traditional transfer of knowledge as an art, and a game for each girlchild. So how can we say that such knowledge was denied?

Then about Pallankuzhi:-Played by 2 people. Each has 7 cups and each cup has 6 beads .(42). Each has to distribute beads, one in each cup in clockwise direction. Then pick up next cup and start agin until she reach an empty pocket. The player can take beads next to empty cup. The game continue till all cups emptied. With whatever beads won , they restart game.This game involves distribution and regrouping of numbers and an excellent memory for recognizing various positions of

game as in chess. The distribution and regrouping is what is called a prasthaara , and this is done in both music and astronomy in advanced mathematics. This is taught as a game means it is an educational excellence of the teacher who devised it , is my view. But Ramalingam considers it is a gender marginalization for women .

Probably being a male (as well as a Brahmin himself from the name) he is misunderstanding /misrepresenting the ability of a girlchild to pick up such abilities earlier and faster than a male and he fails to see that even a lowborn labourer can play and understand such higher functions of mathematics through a simple game .The educational psychologists were really good in their selection of teachers from each household (as traditional/parent to offspring) so that the brain development starts at home as a primary school.

Such subaltern or region-specific teaching methods occur in all regions, all languages and all communities and when sage Mathanga speaks of Desi Tradition he means this (Brihadhesi of Mathanga.Dr .V.S.Sharma 2009 KeralasangheethaNataka Academi). When such desi practices are codified and made universalized by proper theories and proper order then it is called Margi and this is what is done by curriculum committees /universities etc which have finally to be agreed and implemented by the Government (whether modern or ancient).Therefore , when a regulation comes it is after several millennia of development of a cultural tradition transferred by local people /men and women. Unless we know this the separatisms will go on and gaps between classes will remain and a classless global

society will remain a dream. Hence the philosophy of advaitha came up in India for all to be loved and valued equally. That is the spiritual tradition of India .

Social epistemology being an enquiry to improve knowledge production and distribution, the way of distribution to all alike , even to children as games etc has to be appreciated and valued in Indian mathematical consciousness. As Mahalingam suggests the native subaltern mathematician also is an active participant in multiculturalist discourses and our cultural legacy and knowledge systems are equally important and we know it perfectly well , and instead of complaining perpetually about some imagined marginalization, by some imaginery elite class , we (Women of India, like me) are taking up our issues boldly and with a knowledge that if we were marginalized it was not because of any one else, but by our

own lack of interest to pursue such subjects as mathematics .Only by this step the marginalized societies (whether women or labour class) can make the classless society a reality . By selfmarginalisation and complaint forever the separatism and gap will remain forever. Thus the concept of Eurocentrism is not an issue for a globally thinking mathematician of India who has studied both systems and compared it. This is my personal experience and opinion. I don’t feel a marginalized woman , but I acknowledge the fact that many women do not like the subjects which I address to because of their own choice and not by the restrictions of society or by Government. To pursue sciences seriously one needs a concentrated one-pointed devotion to that .That is the reason for self marginalization in many groups now and this must have happened in ancient societies as well.

When we devise a multicultural integrated curriculum , it is meant for all , but who is interested in it and who pursue it is not in our control is what I mean as a modern educationist. If we are efficient, we should therefore introduce games, musical experiences etc into curriculum which will give the desired effect to all .The theoretical aspects will remain always the fields of the elite. But its practical effects will reach all.

Ethnomathematicians recognize at least 2 areas of mathematical literacy.

1.School mathematics

2.Mathematics of a given cultural group

As small children have mathematical knowledge of their cultural group from parents and Kolam, Pallanghuzhi etc are reflections of those. When this is replaced by the modern school mathematics , the

ancient traditional mathematical knowledge is left as a game and not pursued further as a system of mathematics. This is a natural outcome of replacing ethnomathematics by a new Eurocentric one as Mahalingam calls in his article. The traditional mathematical knowledge is not included in the curriculum of modern Indian schools/universities. Therefore , it is now that the marginalization of Kolam, Pallankuzhi etc as ethnical curiosities , has happened if we think logically. Not by the Brahmin/Kshathriya times .The kolams patterns in Indus valley civilization sites show how important this had been even in those remote times . The modern technologies and modern weights and measures etc when compared to Indus valley system gives us evidence of how human consciousness and knowledge has evolved beautifully over several millennia in a region , and how that had stimulated technology and

advancement of sciences in another rregion (when Europe came in contact with India).

Thus we realize how an indigenous knowledge has given rise to Eurocentric knowledge. One is a continuation of another and there is no gap between them. But to know this one has to come in contact with both. and study both. The cultural gaps are only differences in knowledge and communication, related to languages and to specialized interests of each human being and society from one another.

The professional specialization is another factor in separating us. But , with a little bit of compassion and love for all we will be able to overcome such gaps . This is the basics of my integrated, interdisciplinary , multicultural curriculum which is a practical way of a grand unification of all sciences, arts, cultures etc for world peace.

The curriculum is guided by health, fundamental processes, a worthy homelife, a vocation for livelihood, a enlightened citizenship , and worthy use of leisure time , and a humanitarian value of compassion to all creation. These increase our selfesteem and are important for satisfaction and happiness.The nonending desire is the cause of sorrow while a fruitful life like this is the doorway for happiness. It educates one to be useful to society, home, nation and world at the same time remaining happy and facing life with courage and with a compassionate heart, enjoying every moment of it . It should come from a co-operative effort of all citizens of world and from all of us alike and every single person is valued for being a contributor to this cause and it is not money alone which is contribution, but ideas, thoughts, suggestions, service to community and also

commitment and model one gives to posterity which is valued by all alike.

Education is for happiness and peace of individuals and of society and of entire world.

We have seen people who are never satisfied with anything in life , even if they have everything- Money, power, good education, good family , good husband/wife and children . Yet they go on complaining about everything . There is another group who are really deprived of such things and need them . The complaints they raise are for their rightful share on this earth. Only if an educator/ administrator can differentiate between these two we can achieve a balanced economy and a balanced wellshared system of rights and duties. This must be the first aim of any educative system and administration. How to strike a balance is the real question that one should address oneself. All our

strategies should be based on this. All human beings need basic amenities and for that each one should have enough food , health and energy for work and job opportunities. The food reserve depend upon food production and in a world with increasing population food production cannot be neglected. The decision to make a tropical country with enough geographical features for natural vegetation, biodiversity , and food for all into a concrete jungle is detrimental to entire world. The deserts should be   made into construction sites .The fertile lands and forests left as such so that the water tables, the food reserves and the natural resources for all life forms as well as tourism benefits will increase . If we stick on to this policy , and then give our priorities as food, health, education, and job in a comprehensive

way , we can achive protection of our ecotraditions and culture and yet be global

citizens sharing our products for those are not having them. Thus we can make education and sociopolitical awareness into powerful tools for happiness and peace.

Changing perspectives on education in India

There are several definitions on education. This (which Chiropractice people have given) is only one among them. We will consider here three terms they used in the definition.

1 Growth. Education is a powerful tool in growth and progress of a person and through him/her the society/nation/world is important. Growth is not the physical growth alone, but mental, intellectual, spiritual –a total personality development for human resource development of entire humanity. The total healthydevelopment of such an individual gives a dynamics to entire world. All facets of life of person and society are

enriched by the overall development and growth-that is intra and interpersonal successful relationships, bonds, alone with success in professional, sociopolitical, economical, artistic, scientific fields of entire humanity happen through the contribution of a welleducated developed mature human being. Such a person is an ornament to society and to world.(I can quote Mohandas Karamchand Gandhi as a jewel of India in this context).The question is does our present day curriculum provide such a development to people? Does it allow total personality growth or just remain something for getting a job,and making money by the easiest methods? And does all the educated people come out as committed citizens of society and of humanity? If not, the aim of education is not yet fulfilled and one has to find out alternatives for achievement of this goal of education.

Growth is definitely a goal of education. But it should not be uncontrolled growth of one cell (person) or a clone of cells over others (pathological) but a physiological natural growth of all cells according to needs of the entire body (physiological) and this similie from medical language distinguishes normal and abnormal growths .The growth of one person should assist in growth of entire society, nation, world and only then the growth is natural and valuable and perfect . Education envisages such growth.

2.The term formal. Formal means as an adjective correct, serious, and conforming to accepted conventions. Or an official , publicly currently recognized method. (which need not be correct or may be correct-either ways can happen). As an adverb formally means a legally approved, or official , prescribed procedure through regular formal chaanels like schools, colleges, universities etc. This is

decided by a Governmental agency in power . But human education is not only formal but informal training and growth is a process , due to informal education (or partially due to it) is an accepted fact by all educators, teachers, parents, and students (by all people alike).Therefore that term is slowly being replaced by educationists for a better definition. Most of them now include both formal and informal learning in education.

3 The term empirical. Developed as philosophy of Roger Bacon mingled with St Augustinian tradition , by about 13th century in Oxford . But in 13th century the Oxford teachers came for education to Bologna

and Paris , the important centers of Christendom , and return to Oxford and taught the spirit and idea of Paris papal court. And even those who never went to Paris , and who learned in Oxford were under the

influence of this Parisian influence . This intellectual supremacy and authority of a single orthodox tradition over international intellectualism is personified in Empiricism.

Indian educationists (Changing perspectives in Education Ed Denis Coelho .Indian Social institute of New Delhi 1995) noticed that every one is trying to define education on subjective objectives/aims and spelt out that the true education has some aims which allow both individuals as well as nations to which they belong, and through them the emtire world has to become strong and mature and self-reliant .

The value-based education has to be a human-oriented, universally acceptable one for progress of human race as a whole and on a eco-friendly basis . For this an integrated curriculum –oriented formal as well informal awareness is needed . This is the Grand unification of entire cosmos , sciences, arts,

humanity and other life forms, nature in its ecological multidiversity .This is the value based education for entire human race .

In the introduction to the above mentioned book it is rightly said that Education goes beyond , academic excellance , cognitive growth and aims at human growth which calls for involvement of the whole person , mind, heart, and will in learning process . HRD aptly sums up higher aims of education. It should initiate a social change for betterment of humanity and nations. Brazilien Paulo Friere said learning is to critically analyse and deepen self-perception leading to conscience building. Mode of learning is a dialogue, in which love, humility, hope, and faith prevail .This is called the process of liberation by Freire.

We are in this world , to transform, rather than to adapt ourselves to it. For Gandhi also the education was not just a system

maintainance but system change. Whole life and practice is needed for that type of valuebased, valuebuilding education. Education is that which allow a person to manage entire life , survive problems and crisis, and in that experience and problem solving and survival, be productive and helpful to entire nation and humanity and nature. There is no limitations for such an education and ability to respond to whole of life and nature in a positive way. It is an integral life partnership with environment in which we are placed as dynamic organisms. The eco-friendly education alone can save the world .Thus total literacy is not just reading and writing ability, but it includes the ability and growth to decide sociopolitically what we need and how we can achieve it. To prepare for such a education , the formal , empericist , authoritative and moneymaking- oriented , job and degree oriented education alone is not enough .This understanding has lead to

the discourses of alternative methods like integrated curriculums, value-based education etc.

I had been a teacher for medical students (undergraduates/postgraduates) and have seen the problems of education that lead to social evils . And how to diminish them and give a positive impetus to my profession (Medical science) and the Medical teaching curriculum , and thus improve the human life had lead to the value-based education I am advocating. This does not negate the formal studies. But supplement it with informal value-based integrated learning so that each human being is useful to him/herself, to family, society, nation and world .This is a goal which I have devised from my own experiences in life, personal and professional and as a social and philosophical thinker .This is not a theoretical discussion . But a practical method which if implementd would lead to a

visible positive change in society. But , as said earlier,only if one has political powers and decision-making powers one can implement such plans in a formal curriculum .

Dr Malcolm S.Adiseshiah has given the following headings to his chapter on Philosophy of education :-

1.Education is holistic

2.Education is learning

3.Education is work

4.Education is a dialogue

5.Education is service

6.Education is character building.

And in fact education is all these and beyond.

Thomas V.Kunnunkal is concerned with education as nation building.He mentions four goals –all interlinked as a composite goal.

1.Education for Integral personal development

2.For national development

3.For community

4.For culture and values.

Kothari commission (National commission on Education 1964-66) had introduced social dimension to objective of education.The title of its report itself is Education and national development. 1986 National education policy envisages education that promote national cohesion, scientific temper, independence of mind and spirit, goals of socialism, secularism anddemocracy –fundamental to allround development , material and spiritual. National selfreliance can only be attained by such growth. The question again is have we reached that ? If not, why? Have we become a highly productive, selfsufficient nation, humane, caring for others, a modern nation, a united India ? If not , is our formal classroom education satisfactory? Have our formal education failed to infuse the enlightened

citizenship ideals and values in our people ? If so is it not necessary to change the definitions and the methods? And what alternative suggestions , we as educated and experienced citizens of this land and of this earth (as members of human race) can contribute for that ? It is this constant reflection and experiences and experiments that had given rise to these ideas of mine.For transformation of mindsets , our Governments started decentralization programmes as part of NEP .

But , each decentralized part is showing separatist tendencies and showing that they are not yet mature enough to be responsible citizens of a democratic nation . Only if this state level decentralization is successfully undertaken, the second and third levels (district/local Panchayath levels) can be successful. But a simultaneous decentralization from local Panjayath levels will be better undertaken with the state

decentralization so that the low and high levels can meet at middle levels. This major area of action also has been slowly being implemented.

What should be included in a value based curriculum? Can any one say that what he/she thinks as value is acceptable to all? No. But there are universal values . Justice, equality, freedom, fraternity , unity beyond all differences of caste/creed/sex/sociopolitical class etc, truth and nonviolence, honesty .This

modern, Indian, Humane values are also the most ancient , global and ecological values . This if any institution/person accepts and puts to practice one can accept. Otherwise not.

Human resource development involves Relationship of a person to oneself and to society. Whether I am an asset or liability to myself and to society depends upon the development of my skills , abilities, my

ideas, my virtues, values and my practical life. Without such values a nation cannot build up its valuable HR . Therefore , it is not mere reading and writing ability but ability to analyse and cognize the present situations, ability to change them for betterment of entire humanity which distinguishes a person from others. For this knowledge of past is needed. History is for that purpose. If education (formal) has failed . in this respect, we have to seriously think of its causes and make a change for the betterment of our society. Without values , if we produce moneymaking luxury loving machines with academic titles of doctors and engineers and IT professionals , does our nation improve? If we produce them with all the academic excellence + values would not that be ideal for us ?

In the integral pedagogical paradigm Louis Xavier regards PROCESS of education as a

cultural TRANSMISSION from generation to generation. It is accumulated wisdom transmitted through ages by humanity. (The same definition is given by Charaka to Prathisamskaara).The academic excellance is replaced by human excellance in valuebased approach (which also includes academic excellance). Academic excellance do not include human excellance, but human excellance includes academic excellance as well. The interiorized choices become externally manifested in our actions . Our actions show our convictions. Practical use of our values are manifested only when we act in a certain manner.Effective feedback make us explore further , and find out alternative methods/solutions for the accepted /formal current ones . Every teacher/learner/ educationist have experience of all these steps in their process of education.The evaluation and further growth , by

reexamination of whatever had happened , and reflection on it leading to improved actions has an effective cyclical pattern .The only problem in implementing this is when educational institutions adopt fragmented approaches , narrow specializations, sidestep the central concern for the human person/ personality development as a whole .When values are neglected and a child/person is subjected to education just for the sake of formal training to be a specialized professional (with no commitment to values/nation/world) this happen.We have witnessed this already .

A spiritual version of world over materialism
Concern for others over selfish egoisms

Simplicity in face of consumerism

Cause of justice in face of social injustice

These are the ideals /values which teachers and students of modern world need to

inculcate in a valuebased education for positive change in society and world .

For this we need

1.A unifying vision . (A grand unification theory or Mahaa advaitha as I call it)

2.Enrichment of dynamics of pedagogy by insight gained from contemporary educational psychology

(which one gains from practical experience as well as from books on the subjects and compare both)

3.Development of a wide range of course materials for implementing this pedagogy. These are to be viewed as models to facilitate a teaching-learning process.

4.Staff development programmes involving in-service traing .Training the trainers programmes .

5.Exchange of expertise and experience among people who practice this . This open

exchange will develop and let the discipline grow .

Thus education (life long including informal and formal) leads to generation of a new society which believes in high values. This has not occurred with the current method of education we are following as Dr William Madtha points out in his article. He writes:- Lust for money , awards and sex at the cost of values has become the fashion of the day , even among academicians. The corruption and misuse of finances by administration is also pointed out by him as a result of this .He points out how the Nishkaamakarma (selfless service) can make individuals mature and capable of assuming their responsibilities. Only such a qualitative education which inculcate this can restructure society .He mentions that core curriculum has to be designed so that it connects with life, viz, to promote national values such as Indian

common cultural heritage , egalitarianism, democracy, secularism , equality of sexes, ecological sensitivity, freedom , observance of family norms and scientific attitudes to life, that is spirit of enquiry, creativity, objectivity, courage to question, methodology and an aesthetic sensibility.

National unity (Oneness) should be felt by all by such education.In restructuring institutions, in giving autonomy to institutions accompanied by their accountability and in selecting educators etc one has to exercise extreme care.

Educators with personal qualities, educational qualifications, and professional competence are needed .(pp 49 Education fro generating a new society).They will be assets to the institutions they work as well as to the nations they serve. Instead of that electing people who have educational qualifications but no values will do harm to institutions as

well as nations. State incentives for accountability of teachers and educators will increase their performance . Sociopolitical awareness is needed in a democracy to succeed. Without allowing free expression of such ideals at local levels , and without giving awareness of its importance at all levels no educational system is complete . That is why adult education and continuing education are important.

Jesudasan (a Gandhian studies expert) gives the importance of Gandhi as an educator . He observes that his analytical thinking was as radical as that of Marx but mor econstructive than Marx in search of solution for the whole problem. Both are social philosophers and activist reformers , concerned with reconstruction of an ideal society. But methods were very dissimilar when it comes to gross alienation and violent reaction of labourer to exploitations (Marx) and subtle

exploitation and method of nonviolent non-co-operation of the exploited. (Gandhi) As part of the social educational pedagogy to remedy the evil Gandhi tried to introduce at formal educational structural level , productive and lifesustaining work experience as center of the whole learning process. Work is basic and central to education, not as an employment or money-generating activity , but as sustaining life in the whole superstructure of society. This is more scientific than any other theories of education. But India did not experiment with this vision of our own educationist Gandhi , but adopted the system of the whitecollar job oriented system . Even with that we can start implementing the ideals of Gandhi- Simple living, high thinking,and equality of all and nishkaamakarma as service to all.

The importance of ecological education is not to be neglected. Nature is common property

resource of us. Shared by all alike. Therefore it is heritage of all , not only of humans but also of all living creatures. Therefore , Think globally and act locally to conserve nature should be taught right from childhood to all human beings. And this cannot be done without awareness of our biodiversity, our traditional ways of conserving it and all these are learned from generations of oral tradition. Not from a formal classroom alone . Though each teacher can facilitate this way of learning by inculcating a desire to know more about our environment and how to protect it etc. Practice of a ecofriendly life right from beginning is inculcated in children by parents themselves and school teachers can augment it . Thus formal and informal education makes one grow and mature and become an asset to oneself, to ones family, society, nation and world . Though we have not visited all continents, by thinking as a world citizen and

acting at our own little sphere of activity (local environment) we can contribute and be a valuable citizen of world. This is the value-based education needed for every human being . It integrates all the love, compassion, scientific temper and artistic talents , cognition and imagination in one person for the sake of the entire living and nonliving world of existence.

This may seem a Utopian dream. But is not. It is a practical dream, for each one of us to internalize, enjoy , practice in our life and be happy thereby making others also happy. And Governments run by such individuals would make heaven on earth .

Novalis : All illnesses are musical.

Auden : All healing is musical.

Suvarna Nalapat : All illnesses of the world can be prevented, cured or healed musically.

Musically bidding Au Revoir !!!!